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PAUL MACKENSEN

William Worthy, one of three American correspondents to enter Red China in the face of the State Department's ban, interviewed Lutheran missionary Paul Mackensen in his prison in Shanghai on January 16, and his report was published in the New York Post of the same day. Mackensen is living in an unheated house within the prison compound with five Catholic priests and an American business man. The latter, Hugh F. Redmond, is under life sentence for alleged espionage. Mackensen's five year term expires on March 7. He said that the prison provides him with Western food, warm padded clothing, a pingpong table, "plus help in remolding his thoughts." Evidently he plays pingpong with the other prisoners, although in another sentence he said that the seven prisoners "have no group activities or group physical exercises." A jailer was present throughout the interview, and Mr. Mackensen declined to discuss the Chinese personnel in the house or whether he had confessed. They receive American Red Cross food packages twice a month, and celebrated Christmas with special cans saved from those packages. The priests get Franciscan and other church literature, but Mackensen has not asked for any Lutheran literature. Mr. Worthy brought him copies of Brothers Karamazov and Pilgrim's Progress, but it was not certain he would ever get them, as the deputy superintendent had not yet released them to him. He had his Bible and some other books with him in the jail.

Mr. Mackensen seemed to be in excellent health. He said they got hot water weekly for baths, they each do their own laundry, and they have no routine to follow except the meals. "The Chinese have helped me to see the changes in their country, but there has been no pressure to change my beliefs. The British charge d'affaires in Peking notified me of the Geneva agreement on prisoners, but I have not asked to see him since there is no reason." He is evidently considering the possibility of staying on in China after release, as he said that he was uncertain whether he would return home.

P. H. WANG

Congregational Minister Rev. P. H. Wang, President of Yenching Union Theological Seminary in Peking, has written to Gerald Bailey a criticism of the booklet "Quakers Visit China," which this Bulletin reviewed favorably on September 24, 1956 (The book is available at American Friends Service Committee, 20 South 12th Street, Philadelphia, Pa., at 75¢ a copy.) The letter is of considerable importance as the statement of a responsible Christian leader, and so we quote from it quite fully below.

After thanking Mr. Bailey for sending him a copy of the booklet, he said that he found their report on economic and moral improvements quite objective, with, however, occasional departures from fact. Actually, import of foreign literature is not forbidden; "just in our little library of the Theological Seminary, we have subscribed to The Christian Century, The Student World, Readers Digest, Time, etc., aside from many books we order from time to time."

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He found the chapter on "The Christian Church" most disappointing. "The whole chapter is built on the assumption that the Church in China is suffering persecution.....I wonder if there is anything more contrary to facts than such a general interpretation of the church situation in China.

"The achievements of our national construction in recent years are so tremendous, (as you have observed a little during your short visit), that all Chinese people cherish their country whole-heartedly. To any Chinese Christian with a clear conscience, to love one's own Motherland, and so lovable a country as ours, is more than natural. Do you imagine that a Chinese has to be threatened and forced to love his Motherland? The aspiration of the Chinese Church for independence can be dated back to 1906 when a movement for establishing independent Chinese churches actually began. This movement has had a nation-wide scope since 1922. However, it is only when the whole country is liberated and becomes independent, then the church also achieved her aspirations of several decades. The Chinese Church is always thankful to our Lord for He has granted us our prayers of many years. Should there be any external force that has created our church movement for self-administration, self-support and self-propagation of the Gospel, such a force can only be the much regretted imposition and dominance of the abused Christian Missions by colonial powers. Your report did not recognize the many facts that we have brought up in your presence on the close relationship between the Christian Foreign Missions and Imperialist Colonialism." He goes on to point out that David Paton's book "Christian Missions and the Judgment of God", as well as such statements as the Christian Century editorial on Christian Missions and the Cold War, have a clearer recognition of this relationship than the Quaker booklet showed.

"As for Wang Ming-tao's arrest, I think it is best for himself to speak, as he is now back in his own house with his wife, and you certainly know that the service at his church has never been interrupted. The explanation given in your booklet for Wang Ming-tao's arrest is totally wrong. (The Quakers had said, "Disagreement with the (Three-self) Movement, or even neutralism, is not permitted. Wang Ming-tao's offence is not that he is a fundamentalist, but that he wants freedom to be non-political. This no citizen can have.")

Mr. Wang goes on to criticize the Quaker statement that "it might be dangerous for Chinese Christians to write or to receive letters from the West." "Actually many of our church leaders in various cities have been keeping up correspondence with churches and old friends in England, Scandinavian countries, Belgium, West Germany, Australia, New Zealand and India, etc., (The U.S., significantly, is not mentioned.) and many printed matters have come to us from abroad.

"In this chapter on the Christian church, you maintain an attitude of reservation with regard to the information given by our church leaders because they are active supporters of the movement for self-administration, self-support, and self-propagation of the Chinese Church. And on page 38 it even goes on to say, 'how much hurt, bitterness and resentment was stored up inside the church, behind the mask of politeness and face.' It is worth mentioning not because it indicates a lack of knowledge of Chinese church history, but it unfortunately reflects the attitude of the writers towards the Chinese church leaders. I really do not dare to imagine how my colleagues and the church members at large will react upon reading it.

"On the whole, one finds in this chapter an atmosphere of cold war rather than the warmth of Christian fellowship. I am very much disturbed to find that our Friends should mind so much to 'widen the gap' in the iron curtain. (The booklet says, "There is a gap in the curtain, however, and if the Quaker Mission did nothing else we hope that we may have helped to widen that gap.") One shall not be surprised if such an evaluation of your visit comes from the lips of a diplomat of the West, but it is certainly regretful to find the cold war strategy so naturally woven into a Friends' book.

"Besides, there are places where we hold different points of view (e.g., who has the genuine freedom of religion), also places where facts are wrongly cited (e.g., the letter to the clergy and laity all over the country from the National Christian Conference was drafted by a Committee and adopted at the plenary; it was not a letter from Mr. Y. T. Wu), also places where terms are translated into English without proper respect to their original meaning (e.g., the Three-self Patriotic Movement should never be translated as the Three-self Patriotic Church), (The booklet

does use the term "China Christian Three-self Patriotic Church", but from the context it is fairly clear that what is meant by the term 'Church' is 'United Christian Movement', so it would seem that Mr. Wang's criticism here is based on the narrower interpretation of the word Church.).....

"We are grateful to God, for truly His grace is sufficient for us, and His strength is made perfect in human weakness. The friendly understanding of peoples of different countries, and the fellowship of Christians of different parts of the world is increasing as time marches on. I sincerely wish and pray that the Friends' Society will be a minister of reconciliation in the world. May God bless you always. Yours sincerely, P. H. Wang."

The British Quakers to whom this letter was addressed have replied regretting that Dr. Wang had evidently quite misunderstood certain passages in "Quakers Visit China", but accepting his references to incorrect translations, and acknowledging that though they made every effort to be just and objective in their appraisal of the Christian situation in China they may well have failed to reach a complete understanding of the situation in their necessarily brief visit.

THE RUSSIAN ORTHODOX CHURCH IN CHINA

Former Nanking YM Secretary Robbins Strong sends us a translation from the Belgian Catholic journal Irenikon, giving news of the Orthodox Church in China. Irenikon cites a magazine called "New Missionary Review," Dr. S. Bolshakoff, Editor, as source of its information. It states:

"The Orthodox Church of China is derussifying itself at an accelerated rate. The 'Kitaiski Blagovestnik', official organ of the Russian Mission in China, published in Russian, has ceased to appear. There is an attempt to replace the Russian Archbishop of Peking, Mgr. Victor, who left the city on May 17, by a Chinese. The difficulty is to find a good person to take his place. The Chinese wish to eliminate all the Russians from Manchuria, so that it will be entirely Chinese, in spite of the fact that the majority of the Orthodox parishes of this country were made up of Russians. Thus the departure of the Russian clergy raises a big problem for the Orthodox Church of Manchuria. In 1941 the archbishopric of Harbin had 3 bishops, 217 clergy, 60 churches, 3 monasteries, and many schools and other institutions. In 1948 Metropolitan Nestor was arrested. At present he is free and living in Moscow. As the Chinese insisted that the archbishopric be suppressed, it has been reduced to a bishopric, and now depends on the See of Peking. Mgr. Nicander (Viltorov) has become the titular head. In 1953 the clergy numbered still 100, but two years later it was reduced to 30 and is still diminishing. Last January (presumably 1956) Mgr. Nicander himself went back to Russia. Other members of the clergy who did not wish to return to Russia have gone to Japan, Australia, etc. Services have ceased in the churches of St. Elia, Zaton, Zeleno-Bara, Old Harbin, etc. There are only four Chinese Orthodox priests left in Harbin, who obviously cannot serve all the churches.....Mgr. Victor, who left Peking with all the Russian clergy of the Mission, was accompanied by Archimandrite Basil Chuan. It is probable that Father Basil will be elected bishop of China and Manchuria, that he will return to Peking as such and be at the head of an independent Chinese eparchy, from which Russian clergy would be excluded."

MISSIONARY NEWS

Recent deaths: Rev. Edwin W. Koeppe, Reformed Church missionary in Amoy from 1919 to 1950, died in Holland, Michigan, on December 18.

Archbishop H. W. K. Mowll of Sydney, Australia, and formerly a bishop of the Chung Hua Sheng Kung Hui for ten years, is continuing to report on his visit to China. RNS quotes him as follows: "I suppose a priest could say what he liked in the pulpit and even criticize the government in China, but I never heard of any one doing it. Perhaps it is because the people feel that they have a real share in the government. Regimentation is one of the prices they must pay for that type of government, but the Church is working openly and effectively and the people seem happy under Communist rule.....Baptisms are taking place in churches all over the country. In some remote areas churches have been disbanded, but others have sprung up in new rural communities." He stated that he and his party had talked with 17 of the